

handed over the government to Mánklí Khán, who had been appointed by his Majesty Faujdár of Palámau, and returned to Patna.

*Page 673.** On the 15th Sha'bán [5th April, 1661], his Majesty inspected two elephants from the plunder of Palámau.

Page 973. On the removal of Manklí Khán, Palámau was placed under the immediate orders of Lashkar Khán, the new Çúbahdár of Bihár [Çafar, 1077, or August, 1666.]

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*Letter regarding the Mughul Invasions of Palámau, from L. R. FORBES, Esq., Extra Assist. Commissioner, Palámau. Communicated by COL. E. T. DALTON, C. S. I., COMMISSIONER, CHUTIA NAGPUR.*

The traditions of the Cheros regarding the Muhammadan invasion are, I think, very hazy indeed. They all know about Dáúd Khán and his doings, but few can go back further. I have got the following from the oldest inhabitant, the old Mowár of Monátú, who speaks, he tells me, from what he heard from his own father and grandfather and from the great grandfather of our minor. He says that it was in Sháh Jahán's time, about 1034 or 35 Façlí, that 'Abdullah Khán first made demands upon the Palámau Rájahs. He was engaged at the time in settling matters with Pratáb Singh Ujjainiah, a Rájput chieftain who held considerable territory in Bhojpúr. Pratáb was a Rájput who had come from Ujjain, a town, some say the capital, of Málwá, hence he was called Pratáb Ujjainiah. 'Abdullah, though unable to come himself, sent Mu'azzam Khán, the Rájah of Dumráon in Sahanśrám (Sasseram) forward as an advance guard, to clear the way and prepare a passage for 'Abdullah's troops. Mu'azzam Khán on getting to the small stream which lies at the foot of the Bhábulthán Ghát (*i. e.*, the Monátú Ghát) was met by Rájah Ghulám Husain, the Rohilah chief of the Kot'hí fort and a rebel, a fight ensued, and Mu'azzam was killed. The field, or piece of land, on which he fell is called the Mu'azzam Khání-k'het to this day. Mu'azzam Khán's force then returned.

\* It should be p. 665. There is a mistake in the paging of the Bibl. Indica edition of the *'Alamgírnamah*, page 664 is followed by p. 673, but there is no lacuna.

The following year the first invasion under Sháistah Khán actually took place. He approached the Parganah by the Monátú Ghát which he got through in safety, and marched direct on the Palámau Fort. The Mowár did not know the direction; but as Árá is mentioned, it is very probable, he halted there, as it lies in the direct route, and would be a fair march from Monátú. From Árá they probably marched to the Báolícheroan, which is also mentioned, as this lies also in the direct road to the Fort, and is about four miles from there, a very convenient distance for the army to have halted. The Báolí, I may as well explain here, is a very old one indeed, lying about a quarter of a mile north of the Government village of Bukhorya. From the mango trees and other signs, there are evident traces of there having once been a considerable town there, tradition indeed speaks of the place as having once been a considerable market town, but I cannot find out whether it was then called Bukhorya, or had any other name. About two miles south of Bukhorya and close to the Chetmá Ghát near Sutburwa and on the Ránchí side lies the village (a Government farm) of Píprá, where there are the remains of an old Raksel Fort, which, from the quantity of stone and brick lying about, bears signs of having been *pucca*.

The Mowár, as I have told you, was not aware of the route Sháistah Khán took, but when I spoke to him of Árá and the Báolí he recollected that such was the case, in fact he it was that brought the Bukhorya Báolí to my recollection. I was at first inclined to think it was the Báolí on the Pátun Ghát, but that he says was built by a Mahájan.

There was not much of a fight, he says, when Sháistah Khán got the forts, as Pratáb very soon gave in and promised to pay tribute. Sháistah at first insisted on immediate payment, but was put off with faithful promises to send the whole by the end of the year, and so the Musalmán went away contented.

Then comes the second invasion under Zabardast Khán, which the Mowár relates exactly as in the histories. Durgá Rái and Tej Rái were Chero chiefs, who had come into the Parganah as chiefs in Bhagowant Rái's army. Bhagowant you will recollect was Pratáb's father. Both Tej and Durgá were connections of the



Rájahs, but not relatives.\* They insist upon the old Kumáon story, and say that Durgá and Tej Rái had recently joined Bhagowant in Bhojpúr, before he set out for Palámau.

These two chiefs were discontented at the share of spoil that had fallen into their hands, and were at open rebellion with Pratáb, who was seeking to get rid of them as importunate customers. Zabardast Khán came at their invitation. The fort made over to him by them was the Deogan fort, the ruins of which are now to be seen on the Deogan Ghát. The fort is said to have been built by Bhárat Rái, a renowned border chieftain, more probably a bold and successful cattle-lifter. Zabardast Khan remained for some time at Deogan making his arrangements, and during that time the Chero rebels fell out among themselves, and to avenge himself Tej Rái determined to return to his allegiance to Pratáb Rái. Under the pretence of acting as scout and advance guard, he went forward and arranged ambushes along the line of march, and the Muhammadan army was dreadfully cut up on the dangerous and long line of Gháts, which had to be traversed before the army could reach Mángarh† (*i. e.*, Tarhasí), which fort the Chero chiefs were under promise to deliver over to them. Tej Rái had, however, prepared the chief in the Fort, and there was a very tough fight before the fort was taken.

From there, Sháistah Khán marched to Bárí, where he occupied the small fort there. Pratáb Rái then offered terms which were not accepted, so he was carried off a prisoner to Dihlí, where he eventually died.

Up to this time, notwithstanding two invasions, the Muhammadans had exacted nothing but promises from the Rájahs, and so it went on for twenty years longer. Each year the demand was made by the Muhammadan Sirdár and yearly the Palámauites laughed in their faces, and the border chiefs went on depredating the royal territories in Bihár and carrying off cattle as before.

\* This differs from the account in *Pádisháhnámah*, which calls Pratáb *the son of Balbhadra*, and Tej Rái and Durgá Rái *uncles of Pratáb*; *vide* above pp. 118, 122. THE EDITOR.

† Mangárh Tarhasí. The Fort was built by Mán Singh, a Raksel, and taken possession of by the Cheros under Bhárat Rái.

The 'Alamgírnámah (Edit. Bibl. Indica, p. 653) has نرسی, evidently a blunder for تهرسی, Tarhasí, which Mr. Forbes gives. For *Ará*, the *Pádisháhnámah* has *Arú*, and *Báolí-chewan* for *Báolícheroan*.—THE EDITOR.

About 1054-55, Façlí, the third invasion occurred under the famous general Dáúd Khán. This invasion was the result of a very sharp reprimand from the Emperor and threats of removal from office, if the Palámau Rájahs were not made to pay. Dáúd Khán was then at Dáúdnagar. He marched suddenly down upon the Rohílah fort of Koṭhí in Tappah Koṭhí, Parganah Sherg'háí, and took it; from there he marched to Kundah Fort in Parganah Kundah, Zil'ah Hazáribágh, which he took after a considerable shew of resistance. Remaining there some time, Dáúd Khán marched to Tarhasí (*i. e.*, Mángarh). The fort was now no longer in existence. There the Rájah, Anant Rái, offered terms, but Dáúd Khán would listen to nothing short of abject submission, and the only grounds upon which the Rájah would be allowed to hold power were on the condition that he turned Muhammadan, and paid down a certain sum annually; otherwise the Rájah was to be dethroned and dispossessed, and all strongholds demolished. The same terms were offered to the Kundah Rájah. The Palámau chief indignantly refused such degrading terms, and preferred to fight the matter out, but the Kundah chief Chun Sáí\* did actually turn Muhammadan and was rewarded by receiving a *lákhiráj* Pádisháhí Sanad.

The Palámau chiefs resisted as long and as ably as they could, but were soon compelled to withdraw to their forts, which they eventually surrendered. The Rájah fled to Sirgújah, and Manklí Khán was appointed Faujdár and lived over three years in the Fort, where he built the small Masjid, now to be seen inside the old Fort. Dáúd Khán, when leaving the Parganah, carried off with him the great gates of the Fort, known as the *Sing Darwázah* and the pride of the Cheros.

The gates now adorn Dáúd Khán's old palace in Dáúdnagar.

Mr. Peppe speaks of a picture or fresco, I think, which he told me is now to be seen in Dáúdnagar, or somewhere there, representing the taking of the Palámau Forts, in which the costumes are very well hit off, the Palámau chiefs and their army, if I recollect right, are drawn as hill men with bows and arrows. If you

\* Chun Sáí did not long survive his pusillanimous apostasy. At the instigation of the Palámau Rájah he was murdered 15 days later by his brother Súrwar Sáí.



like, I could get a Gayá artist to make a facsimile of the picture—they draw very well, I hear; the cost would be trifling and the picture I think would make an excellent and interesting frontispiece to any report you may be writing.

Have you ever heard the legend of the piece of a broken cannon, evidently the part of a gun used by the Muhammadans during the siege of Mángarh. It went by the name of Top Sáí, and was said to travel of its own accord from village to village and then return to the Fort. The people did ‘pújá’ to it, and streaked it with *sindúr*. One of Thompson’s surveyors carried it off to Hazáríbágh.

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*Note on the Death of Humáyún.*—By C. J. RODGERS, ESQ., UMRITSIR.

On my last visit to Dihlí, I went again to the Sher Mandál in the Puráná Qil’ah, in order to verify Marshman and Elphinstone’s account of Humáyún’s death. When I returned, I looked to see what Firishtah and the Siyar ul Mutaakhkharín said of the affair. I send a free translation of the two, and confront Marshman, Elphinstone, and Murray with these accounts.

There is no more marble in the Sher Mandál than there is *red granite* in the fort of Sháhjahánábád, Heber, Thornton, and Ansted notwithstanding. There is no sign of marble having been present in the building. It is not much the worse for wear. Part of the parapet is gone, and that is nearly all the damage that has been caused by 300 years.

*Elphinstone’s Account.*

“Humáyún had been walking on the terrace of his library, and was descending the stairs (which, in such situations, are narrow steps on the outside of the building, and only guarded by an ornamental parapet about a foot high). Hearing the call to prayers from the minarets, he stopped, as is usual on such occasions, repeated the creed, and sat down on the steps till the crier had done. He then endeavoured to rise, supporting himself on his staff: the staff slipped on the polished marble of the steps, and the king fell headlong over the parapet. He was stunned at the